

BLUE GRASS BLADE.

EDITED BY A. HEATHEN A. T. Parker Sept 64
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Charles L. Moore
Editor



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"THE DAMNED STUFF CALLED
ALCOHOL."

I believe that alcohol, to a certain
degree, demoralizes those who make
it, those who sell it, and those who
drink it.

I believe from the time it issues
from the colled and poisonous worm
of the distillery until it empties into
the hell of crime, death and dishonor,
it demoralizes everybody that touches
it.

I do not believe that anybody can
contemplate the subject without be-
coming prejudiced against this liquid
crime.

All you have to do is to think of the
deaths of the suicides, of the insan-
ity, of the poverty, of the ignorance,
of the distress, of the little children
tugging at the faded dresses of weeping
and despairing wives, asking for
bread; of the men of genius it has
wrecked; of the millions who have
struggled with imaginary serpents
produced by this devilish thing.

And when you think of the jails of
the almshouses, of the prisons, and of
the scaffold upon every bank, I do
not wonder that every thoughtful man
is prejudiced against the damned stuff
called alcohol.

ROBERT G. INGERSOLL.

"Keep Church and State forever
separate."—GRANT.

"In no sense whatsoever is this gov-
ernment founded upon the Christian
religion."—WASHINGTON.

"The divorce between Church and
State should be absolute."—Garfield.

WANTED—Stalemen, local and gen-
eral, reaching the pump and well sup-
ply trade on recently patented well
specialties of great merit. Hills &
Ross Co., Medina, Wis.

REV. DR. ROBERTS ON BIBLE REVISION

Extracts from a recent sermon of
Rev. Dr. Roberts of Kansas City, Mo.,
are as follows:

"That statement in the sacred scrip-
tures, 'He that believeth not shall be
damned,' is an insult to every intelli-
gence. It is the argument of the club;
it is the logic of the torture chamber.
If the revisers have performed any
service of worth for the Christian world,
it is this, that they put brackets
around that last part of the final chap-
ter of Mark, in which that statement
occurs, to indicate that it is not au-
thoritative."

"One of the strange things is that
the church for hundreds of years has
used that interpolated passage, that
insult to intelligence, that menace to
mental honesty, as a rallying cry. A
man cannot choose what he believes.
Belief is in no sense a matter of
choice. He must believe what he
must. The honest man knows that
if eternal ruin depended upon his be-
lief in the doctrine of the trinity, he
would have no choice in the matter;
he would be compelled to go straight-
forward, denying that doctrine,
straightforward to eternal ruin."

Macaulay recites the incident of a
boy hanged in Edinburgh two hundred
years ago for having uttered free op-
inions about the trinity and some books
of the Bible. After he was convicted
he recanted and pled for a little re-
prieve in order that he might make his
peace with God. This the jury coun-
cil refused unless the clergy of Edin-
burgh would request a delay. They
not only did not request it but insis-
ted that the execution should take
place at once. The instance of an-
other, but less given, who once, when he
was only a child, said that he wished he
was hell so that he could warm his feet.
That was construed as blasphemy and
he was hanged. His mother came to
the execution and after the boy was
dead pled for the possession of his
body. This was refused. He was
buried by the roadside, and a heap of
stones placed about his grave. Un-
numbered thousands of men have
been persecuted, or tortured, or put
to death, because they could not and
did not believe—but to death by the
believers.

"A few days ago I had the pleasure
of meeting a man with whom I had
been at school a score of years ago.
We fell to talking about the Christian
religion and the Christian system, and
whenever anything was said that was
detrimental to Christianity this old
friend of mine would say: 'Oh, that
was the Catholic church, or that was
the Presbyterian church, or that was
the Methodist, or the Episcopalians.'
The only exact, the only en-
doring, the only faithful interpreter
of the Christian system was the Cath-
olic church, to which my friend be-
longed. It is exactly like a meeting
in which the members of the church
were to talk about some subject that
was given to them the preceding
week."

That sentence, "He that believeth
not shall be damned," has caused
more suffering and made more liars
and hypocrites than Ignor and war-
both sanctioned by Christianity—com-
bined.

Jesus in making wine, at Cana of
Galilee, made more drunkards than
any of the thousand men who ever
lived, and in teaching his disciples to
propagate his religion by the sword
(Matthew 10: 34 and Luke 22: 36)
caused more cruel religious wars than
any score of men who ever lived, and
yet the drunkenness and murder com-
bined taught by Jesus, did not produce
a title of the suffering caused by the
words "He that believeth not shall be
damned."

Millions on millions of ignorant peo-
ple and children have been driven in-
to the church by the priests and
preachers who have damned and howled
into their ears this awful threat
of damnation if they did not believe
stories that could not be sustained by
intelligence and argument, and could,
therefore, only be sustained by some
nefarious means.

Millions of priests and preachers

and their strikers and henchmen and
millions of political grafters have
lived in luxury without labor because
ignorant dupes were made to give
up their money to those religious im-
postors by the words "He that believ-
eth not shall be damned," and now,
nearly 2,000 years since the alleged
beginning of the Christian religion,
men who have been selected by Chris-
tians to revise the Bible and see if
there are any errors in it, tell us
that these famous words, "He that
believeth and is baptized shall be
saved and he that believeth not shall
be damned," are "not authoritative"—
that is not really belonging in the
New Testament, leaving the natural
inference that they were put into the
New Testament by the Catholic
priests, some time in the "dark ages"
when the church was in power, and
set there to frighten the ignorant in-
to an acceptance of religion, so that
priests—there were before there were
preachers—might live in idle luxury
and self-indulgence on the money thus
extorted from their victims.

But will not suit the purposes of
the clergy of this day, Protestant or
Catholic, to have the masses of the
people to know that this passage that
has been such source of revenue to
them is "not authoritative"; so we
do not hear, from the pulpit, anything
about this revision of the Bible, and
the same old Bible with this "not au-
thoritative" passage in it, will still lie
(in a double sense) on the pulpits and
be read in the public schools of a
country where Republican Grant said
"Keep church and State forever se-
parate" and where Democratic Parker
—as he passes that he for contribu-
tions—is supposed to demand "the
complete separation of church and
State in political matters."

The Bible is being revised at great
cost of time and money and if the
revision denuded anything that suited
the preacher's purpose of money-mak-
ing we would be having it preached
all the time, but it will never take
the place of the old Bible with its "not
authoritative" morsels.

Mrs. Nation Assaulted by a Saloon Keeper Whom She Was Tan- talizing.

Elizabethtown, Ky., July 23.—Mrs.
Carrie Nation, the noted temperance
reformer, was assaulted by J. R.
Neighbors, a saloon keeper, as she
stood in his doorway denouncing the
liquor traffic and those engaged in it.
The reason used by Neighbors was
that she was talking to him from his
chair. He struck the woman two
blows, one taking effect on her fore-
head and the other on the shoulder.
The wound in her head bled profusely
on the pavement.

Mrs. Nation was taken to her board-
ing house, where physicians were called
and dressed her wounds. The physi-
cians announce that the injuries are
not serious.

The excuse given by the saloon-
keeper for assaulting Mrs. Nation is
that she had been tantalizing him all
day. Mrs. Nation arrived in town in
the morning and billed the place for
a lecture at the town hall in the after-
noon. It is stated that she preached
Neighbors' saloon several times in the
morning, stopping each time and giv-
ing him a lecture on the whisky busi-
ness in her own peculiar parlance.
She was profane in her epithets and
did not spare her feelings of the ruin
seller. As soon as the lecture was
over this afternoon she again stopped
in front of Neighbors' saloon and be-
gan a harangue. About the time she
finished the sentence, "You are en-
gaged in a dirty business," Neighbors
seized a chair and struck her twice.

No warrant of arrest has been
issued by the authorities for Neighbors,
and it is not known whether or not
Mrs. Nation will swear out one against
her assailant.

PROGRAMME

For the Annual Harvest Picnic at Mc-
fit's Grove, Newton, Iowa, Aug.
14th, 1904.

The following is the program of the
Ingersoll Memorial meeting to be held
at E. B. Moffitt's Grove, near Newton,
Iowa, August 14, 1904:
Address Chairman
Biography of Ingersoll Lewis Moffitt
Recitation Ira Nott
Why Honor Ingersoll? T. J. Kitting
Recitation Mrs. E. B. Moffitt
When Papa Shaves Guy Gist
Recitation Bertha Ehle
Five Minute Discussions Open to all
Basket dinner at noon. The public
is cordially invited.

SKELETON

FOR A RELIGIOUS NOVEL—ALL
ACCURATE EXCEPT THE
NAMES.

About 1877, George Roberts, bachel-
or, and Miss Viola Johnson, both of
Kentucky, and each about 21 years
old, and second cousins, were married.
They represented two as fine fam-
ilies as are in Kentucky.
George's father was a physician and
his mother was a beautiful and accom-
plished woman, a school teacher from
Massachusetts.
Old Dr. Roberts was regarded by
all who knew him as almost a perfect
man. He was successful in his pro-
fession and was much loved. He was,
physically, a fine specimen. He was
a model in his dress. He was reli-
gious, as were all of the large family
of his father; a member of the Chris-
tian or Campbellite church, and
George was a member of that church
from his young boyhood.

George was, and is one of the hand-
somest men I ever saw, and was of
medium size and of perfect health.
He had black and curled hair and
very dark eyes and fine complexion.
I have heard him mentioned as a mod-
est, a handsome man, as often as a
man I ever knew. He had, and still
has, a fine rich voice, and was—I shall
use the past tense—very dignified but
very gentle in his manner and affec-
tionate.

George had an education at a col-
lege that educated young men for the
Baptist ministry. He was of good
common sense, and pleasant conversa-
tion, but was not a man of brilliant
intellect.

His wife was of all the women in
the world, the very woman for the
wife of such a man.

She was not a ravishing beauty, but
she was pretty, with fine brown hair
and hazel eyes, was of medium size,
and was of perfect health.

Her mother was a beautiful
woman, but she was not, intellectually,
a brilliant woman. She had no spe-
cial accomplishment. Her devotion to
her husband amounted to idolatry.
Her father belonged to the Aristo-
cracy, was a fine farmer, and the son
of a man who was famous as a tur-
fan. Her mother was a beautiful,
rather small woman, much loved of
medium education and medium intel-
lect and famous for her business qual-
ities.

Viola was not merely religious but
deeply religious.

The match was regarded as one of
those "made in heaven." They be-
came the parents of two children, one
of each sex, both of whom were healthy
and handsome, and both of whom
were now married; the daughter to a
Baptist preacher who is a nice and
educated man, and the son is now in
good business.

George soon got a fine position in a
popular bank and staid there for about
five years.

He was then called to the cashier-
ship of another bank that paid him a
fine salary and furnished him a beau-
tiful home.

I once dined with them at that
home. George in "asking the bless-
ing" at his table, did it with as much
grace as can be put into that awkward
and embarrassing custom among the
religions.

A year or so after that, the news-
papers published that George had dis-
appeared and that a woman from the
town had disappeared about the same
time. No clue could be gotten as to
the whereabouts of the two departed
persons. A new bank cashier was
elected.

A year or two passed with no re-
motest clue as to where the two had
gone. Then a letter came to Viola
from George, saying that he was with
out money and begging forgiveness
and asking for money to come home.

The money was sent him and he
came home and was forgiven and the
two lived together, everybody saying
that George's religion had finally saved
him, and they seemed to be again
perfectly happy and his escapade
seemed only like a bad dream in the
memory of his friends.

He got a position as book-keeper in
a large distillery with a fine salary,
and for years their home seemed to
be a model one.

About a year ago George lost his
position. Recently I saw in a metro-

politan newspaper the full name of
George among a list of names that
had been arrested, he being charged
with forgery. I mentioned it to my
family as a coincidence, never sus-
pecting that it was the George I knew.
But it proved to be the same George.
He had forged that distiller's name
for thousands of dollars and the bank
had paid the check.

George was released on a bond of
\$2,000, his bondman being the father
of a "grass" widow who it is said had
become infatuated by him.

George was again arrested and put
in jail and his trial was set for three
days before I write this and I have
not heard from him.

His wife has gone to the home of
her brother, son-in-law, in the far
South, and everybody seems to have
abandoned George to his fate which
seems to be the penitentiary. He had
been drinking whisky and using
drugs.

(The Florence (Ala.) Herald).
DROWNED IN TENNESSEE RIVER.

Willie Griffin Carried Away by Cur-
rent—Had Been Playing at Cat-
fishing.

Willie Griffin, a little boy of seven,
was drowned Monday afternoon in the
Tennessee river, at the mouth of
Sweetwater creek, and no trace of his
body has yet been found. He and his
brother, aged ten, had been to the
baptizing which occurred at that spot
the preceding day and they were play-
ing baptizing when the child was
washed away by the swift current.

Fearing the wrath of his mother, the
older boy did not tell for an hour and
a half of the fate of his brother. As
soon as it was known preparations
were made to drag the river for the
body but the current at that point is
very swift and the search was in vain.

On the margin of the clipping is
written the following:
"A dirty deed com-
mitted. Love, Content I."

They were playing at cat-
fishing when they
killed little birds out of season.

(From Lexington Democrat).
G. G. WHITE

One of Paris' Most Prominent Citizens
Passes Away at Rip-
Old Age.

Paris, Ky., July 19.—Mr. G. G. White
aged 80 years, one of the oldest and
wealthiest citizens of Paris, died on
Tuesday morning of paralysis. Mr.
White was up to a few years ago ac-
tively engaged in business affairs and
was always a most progressive yet
conservative business man. He was a
farmer, banker and stock raiser and
gained a national reputation as pres-
ident of the distilling company that
blended the famous Chicken Cock
brand of Kentucky whisky.

He was a charitable, public spirited
citizen and contributed liberally to
church and public enterprises. He is
survived by three children—Mrs. Car-
rie Holly, Mrs. Dr. Frank Fithian and
Mr. John White, all of this city.

The funeral services will be at the
grave this afternoon at 4:30 p. m. Es-
ders Carey E. Morgan, J. S. Sweeney
and Rev. E. H. Rutherford officiating.

LOW RATES
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dress: A. B. Freeman, T. F. A. Bir-
mingham, Ala.; J. C. Conn, D. P. A.,
Chattanooga, Tenn.; E. N. Alton, T. P. A.,
Lexington, Ky.; or W. C. Rinearson,
G. P. A., Cincinnati, Ohio.

Dr. J. R. Wilson, of Cincinnati, is
going to Rome to represent the mem-
bers and friends of the Liberal League
(Liberal is American for Free thought)
at the International Free thought Con-
gress. The sum of one thousand dol-
lars to pay his expenses is being raised
through the Blue Grass Blade. Con-
siderably more than half the amount
is already secured—London (England)
Free thinker.

WINE TASTED PECULIAR

CONGREGATION WAS USING COAL
TAR DYE AND SALICYLIC
ACID FOR COMMUNION.

Chemical Analysis at State College
Showed Deception Practiced

(From Lexington Democrat).
Quite a sensation has been created
in one of the most prominent churches
in the city, being located on N. Mill
street, by the discovery that its com-
munion wine is wine at all, but an
imitation, the principal ingredients of
which are coal tar dye and salicylic
acid. Through an examination made
of the "wine" at the State college ex-
periment station this startling fact
was disclosed and as the supposed
grape juice was purchased from a
prominent wholesale dealer of this
city some startling developments are
expected.

The discovery of the deception that
was being practiced upon the gullible
folks of this certain house of worship
was made by one of the lady members
of the congregation. Happening to
notice something peculiar about the
flavor of the communion wine, she
called attention to the fact after ser-
vice, and found that others had also de-
tected a taste that seemed foreign to
a first-class vintage. The matter was
taken up and it was decided to have
the "wine" tested at the State college
laboratory. Prof. J. O. Lallach, the
chemist of the faculty, made his report
yesterday and yesterday made his report
in authorities as has been

the sub-
stance. The
preparation for gen-
uine wine does not come within the
jurisdiction of the pure food laws of
the State so far as known, as it is
said that the deception or substitution,
that has been practiced upon the
church members may come within the
compliance of the grand jury, and sen-
sational developments are expected to
follow.

In speaking about the wine of the
sacrament Jesus says, Matthew xxvi.
28 and Mark xvi. 24. "This is my
blood of the New Testament."

Jesus did not say that the wine re-
presented his blood or was like his
blood, or anything of that kind. He
plainly and unequivocally said "This
is my blood," and the Catholic church
from which the Lexington Protestant
Mill street church—which one I know
not; there are several—is an offshoot
as are all Protestant churches, takes
the hell as supplied by the horns as
Ursus did (Quo Vadis) and says plain-
ly, in its doctrine of transubstantia-
tion, that the wine is the literal blood
of Jesus, and the sacramental bread
so literally the flesh of Jesus that no
good Catholic would eat it on Friday.

It makes no difference if it be true
that they all know that the wine was
bought at an Irish Catholic saloon and
the crackers bought at an Irish Catho-
lic grocery, and both bought on Sun-
day, contrary to the Sunday law, the
priest says plainly, and consistently
with the statement of Jesus Christ
that those staple products are the
veritable flesh and blood of Jesus and
the only way to get the blood and
lets the other fellows eat the meat.

Whether they regard it as cooked,
raw, or rare, I do not know, but the
Catholic is at least consistent in back-
ing the statement of his Jesus.

I do not suppose that any Catholic
would recognize that any Protestant
sacrament is anything more than mere
commercial bread and wine but if any
Christian does recognize that the sacra-
ment of that Mill street church was
really what Jesus says his sacrament
is—real flesh and blood—that Chris-
tian is bound to say that the blood of
Jesus had "coal tar dye and salicylic
acid" in it.

Parties going on the C. and O. ex-
cursion to Atlantic City on August
4th will please send in their names
for sleeping car reservation as soon
as possible.
G. W. BARNEY, D. P. A., Lexington.

H. 13. 18. 11. Civilization," ev-

Q. no; there is no room for any bi-

cient and meager knowledge of the

women. If the Cardinal and bishops

in good running order. For full description of property, call on or write, **L. J. IRWIN** **GEO. J. GARRETT**

TILDEN ROLLER MILL, Chippewa.

W. S. IRWIN, GEO. L. GARRETT,

W. S. IRWIN, GEO. L. GARRETT,

LEO TOLSTOY'S APPEAL TO THE CLERGY

Whoever you may be: popes, cardinals, bishops, or pastors, of whatever church, forego for a while your assurance that you are the only true disciples of the God Christ, and remember that you are, first of all, men; that is, according to your own teaching, beings sent into this world by God to fulfill His will; remember this, and ask yourselves what you are doing. Your whole life is devoted to preaching, maintaining and spreading among men a teaching which you say was revealed to you by God Himself, and is, therefore, the only one that is true, and brings redemption.

It what, then, constitutes this one true and redeeming doctrine that you preach? To whichever one of the so-called Christian Churches you may belong, you acknowledge that your teaching is quite accurately expressed in the articles of belief formulated at the Council of Nicea 1,600 years ago. Those articles of belief are as follows:

First: There is a God the Father (the first person of a Trinity), who has created the sky and the earth, and the angels who live in the sky.

Second: There is only one Son of God the Father, not created, but born (the second person of the Trinity). Through this Son the world was made.

Third: This Son, to save people from sin and death by which they were all punished for the disobedience of their forefather Adam, came down to the earth, was made flesh by the Holy Ghost and the Virgin Mary, and became a man.

Fourth: This Son was crucified for the sins of men.

Fifth: He suffered and was buried, and rose on the third day, as had been foretold in Hebrew books.

Sixth: Having gone up into the sky, the Son seated himself at His Father's right side.

Seventh: This Son of God will, in due time, come again to the earth to judge the living and the dead.

Eighth: There is a Holy Ghost (the third person of the Trinity) who is equal to the Father, and who spoke through the prophets.

Ninth: (held by some of the largest Churches) There is one holy, infallible Church (or, more exactly the Church to which he who makes the confessional belongs is held to be unique, holy, and infallible).

Tenth: (held by some of the largest Churches): There exists a sacrament of baptism, by means of which the power of the Holy Ghost is communicated to those who are baptized.

Eleventh: At the second coming of Christ the souls of the dead will re-enter their bodies, and these bodies will be immortal; and

Twelfth: After the second coming the just will have eternal life in paradise on a new earth under a new sky, and sinners will have eternal life in the torments of hell.

Not to speak of things which you say of your largest Churches (the Roman Catholic and Russo-Greek Orthodox)—such as the belief in saints, and in the good effects of bowing to their bodily remains, and to representations of them, as well as of Jesus and the mother of God—the above twelve points embrace the fundamental positions of that truth which you say has been revealed to you by God himself for the redemption of man. Some of you preach these doctrines simply as they are expressed; others try to give them an allegorical meaning, more or less in accord with present-day knowledge and common sense; but you all are bound to confess, and do confess, these statements to be the exact expression of that unique truth which God himself has revealed to you, and which you preach to men for their salvation.

Very well. You have had the one truth capable of saving mankind revealed to you by God himself. It is natural for men to strive towards truth, and when it is clearly presented to them they are always glad to accept it, and be guided by it.

And, therefore, to impart this saving truth revealed to you by God himself, it would seem sufficient, plainly and simply, verbally, and through the Press, to communicate with reasonable persuasion to those capable of receiving it.

But how have you preached this truth?

From the time a society calling itself the Church was formed, your predecessors taught this truth chiefly by violence. They laid down the truth, and punished those who did not accept it. This method, which was evidently not suited to its purpose, came, in course of time to be less and less employed, and is now, of all the Christian Churches, used, I think, only in Russia.

Another means was through exter-

nal action on people's feelings—by solemnity of setting, pictures, music, even dramatic performances, and oratorical art. In time this method, also, came to be less used. In Protestant countries—except the orator's art—it is now but little used.

But all the strength of the clergy is now directed to a third and most powerful method, which has always been used, and is now with more special jealousy retained by the clergy in their own hands. This method is that of instilling Church doctrine into people who are not in a position to judge of what is given them; for instance, into quite uneducated working people who have no time for thought, and chiefly into children, who accept indiscriminately what is imparted to them and on whose minds it remains permanently impressed.

So that in our day four chief methods of imparting to men the truth God has revealed to you, consists in teaching this truth to uneducated adults, and to children who do not reason but who accept everything.

This teaching generally begins with what is called Scripture History; that is to say, with selected passages from the Bible; the Hebrew books of the Old Testament, which according to your teaching are the work of the Holy Ghost, and are therefore not only unquestionably true, but also holy. From this history your pupil draws his first notions of the world, of the life of man, of good and evil, and of God.

This Scripture History begins with a description of how God, the ever-living, created the sky and the earth 6,000 years ago out of nothing; how he afterwards created beasts, fishes, plants, and finally man: Adam and Adam's wife, who was made of one of Adam's ribs. Then it describes how, fearing less the man and his wife should eat an apple which had the magic quality of giving knowledge, he forbade them to eat that apple; how, notwithstanding this prohibition, they ate the apple, and were therefore expelled from Paradise; and how all their descendants were therefore cursed, and the earth was cursed also, so that since then it has produced weeds. Then the life of Adam's descendants is described: how they became so perverted that God not only drowned them all, but drowned all the animals with them, and left alive only Noah and his family and the animals he took into the ark. Then it is described how God chose Abraham alone of all people, and made an agreement with him; which agreement was that Abraham

should give him a numerous progeny, to give of one's last resort, to a beggar, and to ask forgiveness of a man one has offended.

All this is now forgotten and discarded. It is now all replaced by learning by rote the catechism, the trinitarian composition of the Trinity, prayers before lessons, and prayers for teachers and for the Czar, etc. So, within my recollection, the people have grown ever religiously colder.

One part—most of the women—remain as superstitious as they were six hundred years ago, but without that Christian spirit which formerly permeated their lives; the other part, which knows the catechism by heart, are absolute atheists. And all this is consciously brought about by the clergy.

"But that applies to Russia," is what Western Europeans—Catholics and Protestants—will say. But I think that the same, if not worse, is happening in Catholicism, with its prohibition of the Gospels and its Notre-Dames; and in Protestantism, with its holy idleness on the Sabbath day, and its bibliolatry. I think, in one form or another, it is the same throughout the quasi-Christian world.

One may utter words that have no sense, but one cannot believe what framed these dogmas, could believe in them, but you can no longer do so. If you say you have faith in them, you say so only because you use the word "faith" in one sense, while you apply it to another. One meaning of the word "faith" refers to a relation adopted by man toward God which enables him to define the meaning of his whole life, and guides all his conscious actions. Another meaning of the word "faith" is the credulous acceptance of assertions made by a certain person or persons.

The well-known preacher, Pere Didon, in the introduction to his *Vie de Jesus*, Christ, announces that he believes, not in some allegorical sense but plainly, without explanations, that Christ, having risen, has come down into the sky, and sits there at the right hand of his father.

An illiterate Samaritan peasant of my acquaintance, in reply to the question whether he believed in God, simply and firmly replied, as his priest told me: "No, sir; that I am, I don't believe." His disbelief in God the peasant explained by saying that one could not live as he was living if one believed in God: "one scolds, and

grudges help to a beggar, and envies, and over-eats and drinks. Could one do such things if one believed in God?"

Pere Didon affirms that he has faith both in God and in the ascension of Jesus, while the Samaritan peasant says he does not believe in God, since he does not obey His commandments.

Evidently Pere Didon does not even know what faith is, and only says he believes; while the Samaritan peasant knows what faith is, and though he says he does not believe in God, really believes in him in the very way that is true faith.

I hear the usual reply: "What will become of men if they cease to believe the church doctrines? Will things not be worse than they are now?" What will happen if the people of Christendom cease to believe in church doctrine? The result will be—that not the Hebrew legends alone but the religious wisdom of the world will become accessible and intelligible to them. People will grow up and develop with unperverted understandings and feelings. Having discarded a teaching accepted credulously, people will order their relation towards God reasonably, in conformity with their knowledge; and will recognize the moral obligations that flow from that relation.

"But will not the results be worse?" If the church doctrine is not true—how can it be worse for men not to have falsehood preached to them as truth, especially in a way so unfair as is now adopted for the purpose? "But," some people say, "The common folk are coarse and uneducated, and what we, educated people, do not require, may yet be useful and even indispensable for the masses."

If all men are made alike, then all must travel one and the same path from darkness to light, from ignorance to knowledge, from falsehood to truth. You have travelled that road and have attained consciousness of the unreliability of the belief in which you were trained. If what you check others from making the same advance?

You say that though you do not need such food, it is needed by the masses. But no wise man undertakes to decide the physical food another must eat; how can he decide the spiritual food the masses of the people must have?

The fact that you notice among the people a demand for this doctrine in no way proves that the demand ought to be supplied. There exists a demand for intoxicants and tobacco—yet worse demands. And yet that you yourselves, by complex methods of hypnotization, evoke this very demand, by the coexistence of which you try to justify your own occupation. Only cease to evoke the demand, and it will not exist; for, as in your own case as with everyone else, there can be no demand for lies. For men have moved and will move from darkness to light; and you who stand nearer to the light should try to make it accessible to others, and not to hide it from them.

"But," I hear a last objection, "will the result not be worse if we—educated, moral men, who desire to do good to the people—abandon our posts because of the doubts that have arisen in our souls, and let our places be taken by coarse, immoral men, in order to satisfy the people's greed?" Undoubtedly the abandonment of the clerical profession by the best men will have the effect that the ecclesiastical business passing into coarse, immoral hands, will move and more dishonestly, and expose its own falsity and harmfulness. But the result will not be worse, for the disintegration of ecclesiastical establishments is now going on, and is one of the means by which people are being liberated. And, therefore, the quicker this emancipation is accomplished, by enlightened and good men abandoning the clerical profession, the better it will be. And so, the greater the number of enlightened and good men who leave the clerical profession, the better.

I know that many of you are encumbered with families, or are dependent on parents who require you to follow the course you have begun; I know how difficult it is to abandon a post that brings honor or wealth or even gives a competence and enables you and your families to continue a life to which you are accustomed, and I know how painful it is to go against relatives one loves. But anything is better than to do what destroys your own soul and injures your fellow men. Therefore, the sooner and more definitely you repent of your sin and cease your activity, the better it will be not only for others, but for yourselves.

That is what I—standing now on the brink of my grave, and clearly seeing the chief source of human illness—wish to say to you: and to say so in order to expose or condemn you, but in order to co-operate in the emancipation of men from the terrible evil which the preaching of your doctrine produces, and at the same time to

Illinois Central Railroad LOUISVILLE TO MEMPHIS AND NEW ORLEANS QUICKEST LINE TO HOT SPRINGS, AR K NEW FIRST-CLASS LINE CHICAGO TO ST. PAUL, MINNEAPOLIS AND THE NORTHWEST.

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SLEEPERS. DINING SERVICE A LA CARTE.

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The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi and Louisiana. Every Farmer or Homeseeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

Call on or address nearest railroad Agent, or address,
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DIVISION PASSENGER AGENT, LOUISVILLE, KENTUCKY.

Summer at Hot Springs

For those who go to Hot Springs, Arkansas, for the benefit of health, the summer is the best time to visit. The fortunate location, high up in the foothills of the Ozark mountains insures a cool and delightful climate, and physicians are united in the opinion that the waters are more beneficial during the summer season.

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LIBERAL HEADQUARTERS

WORLD'S FAIR

At St. Louis this year, be sure and stop with Mr. and Mrs. W. C. Wagener, 3111 North Newstead Ave.
You will find everything Neat, Clean, Home-like, and Welcome by Liberal Friends. Rooms, or Rooms and Board at very reasonable prices.

Mr. and Mrs. Wagener will take great pleasure in making you acquainted with other Liberals, who visit the Fair and stop with them, or in the vicinity.

You will find the editor and publisher of the Blue Grass Blade at Mr. Wagener's, if we are fortunate enough to visit the Fair.
DON'T FORGET THE ADDRESS, but take this paper with you. Write them for particulars.

W. C. WAGENER, 3111 North Newstead Ave. ST. LOUIS, MO.

help you to rouse yourselves from the hypnotic sleep in which you now often fall to understand all the wickedness of your own actions.
May God, who sees your hearts, help you in the effort!

SERIOUS CHARGE
Made by Publisher of Y. M. I. Magazine Against a Solicitor.
Louisville, Ky., July 21.—D. H. Salterbrook, publisher of the Y. M. I. Magazine, swore out a warrant to-day against C. M. Dalley, of 734 Sixth

Street, his solicitor, charging him with forging an advertising contract for \$25, the name of Spalding Bros., the laundrymen, being used. Salterbrook also charges that Dalley has forged other contracts on which he obtained commissions, and that he has done him out of about \$1,500 by such methods from time to time.

Dalley was arrested this afternoon by Detective Mahar.

The Y. M. I. is, among the Catholics, the same as the Y. M. C. A. among the Protestants.

Seashore

ROUTING

Atlantic City

VIA

C. & O.

ROUTE

Thursday, August 4

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H. W. FULLER, G. P. A., Washington, D. C. G. W. BARNEY, D. P. A., Lexington, Ky.

(From St. Louis Post-Dispatch.)

ERRING

PREACHER'S WIFE OFFENDS HIM
JULIE BOWNE IS OLD ENOUGH TO
TAKE CARE OF HERSELF,
SAYS MRS. CORDOVA.

FEELS NO SYMPATHY FOR HER

Declares Nothing But Lies Has Been
Printed About Her Husband
Since His Elopement.

New York, July 21.—Rev. Pastor J. P. Cordova, of the Conklin Methodist Episcopal church of South River, N. J., who induced beautiful Julie Bowne, one of his choir singers, to run away with him, has obtained full forgiveness and is enmeshed in the bosom of his family again.

When it was said several days ago that Mrs. Cordova had taken the preacher back most of the good people of the little Jersey village refused to believe it. It is true Mrs. Cordova admits that she is living with her husband again just as if there never had been any Julie Bowne.

A reporter for the Post-Dispatch saw Mrs. Cordova at her north Albany.

"Mr. Cordova? Where is he?" she repeated. "Of course, I know where he is, but I don't propose to give the newspapers any sensation. You thought you were smart, didn't you, last night when you came to Berkeley place? But you didn't get any satisfaction. We are just as smart as you are."

Inquiries had been made at 12 Berkeley place for Cordova, but no one there had ever heard of such a man. Neither did any one know of a Julie Bowne.

"Is it true, Mrs. Cordova, that you have forgiven your husband, and that you are living with him again?"

"I am living with him again, but what I may or not do in the future is my own affair."

"Then he has made things right and genuine, what about the unfortunate Julie Bowne who was the tempter and not her?"

"I believe what I choose to believe." "If the men, then, is entitled to forgiveness, what about the unfortunate girl who was seduced by him?"

"Girl? Julie Bowne a girl? Mrs. Cordova almost screamed. 'She is 24 or 25 years old. I call her a woman. Any one that is old enough to take care of herself, she is old enough to know what she is about.'"

Frail Woman Loses Control of Herself. Mrs. Cordova lost control of herself. The baby in her arms, which had been peacefully begun to cry, and the mother's frail form trembled so that she had to put the little one down. After several minutes the baby was brought back to good humor again, and Mrs. Cordova recovered her self-possession.

"Girl?" said the ex-priest's wife, contemptuously. "A woman 24 or 25 years old a girl?"

Mrs. Cordova's voice is shrill. It is a voice that is tired out.

"Is the view you take of Julie Bowne, Mrs. Cordova, the view that Christian people usually take of such girls, or women, as Julie Bowne? You are considered a good Christian are you not?"

"You had better go to South River

to find that out. They'll tell you there whether I am a Christian."

"But what is your position as to the right of Julie Bowne to forgiveness in this case, assuming that the man has been forgiven?"

"I have nothing to say. I don't care to discuss my husband any more."

Mrs. Cordova took occasion at this juncture to say that nothing but lies had been printed about her husband. She also denied that he was a Canadian and said she didn't know whether or not the trustees of the Conklin Methodist church of South River had accepted her husband's resignation. Then she declared:

"I haven't said anything and I won't say any more."

Mrs. Cordova wears a homely and eyes expression. The color in her eyes has faded. Her skin is dry and her frail little form long ago lost all semblance of curves. Her whole appearance suggests one who has been bowed to another's ruling. Her children resemble their father, except in their voices. In speaking they employ the harsh, flat tones of the mother. They are dark-skinned and brown-eyed and look like children of a Latin race. The little girl is wonderful precocious and shrewd. The boy, however, is lacking in spirit and is more like the mother.

"Has Mr. Her Own Punishment?"

It is reported from South River that the trustees of the church will probably drop whatever proceedings they had contemplated taking against their recent pastor. The hearing they had set has been postponed indefinitely, and some people say that it is with the idea of letting Cordova get out of sight.

So far as Julie Bowne is concerned, all the forgiveness in the world, her grim old blacksmith father, says, could not bring back to him the girl who stunk away from the little village two weeks ago with a man who has found forgiveness easily.

"Her sin is her own punishment, is all that this good old Christian has to say of his child. He has taken her back to the home she left; he has done for her what other fathers have refused to do for daughters, but he cannot stop the merriment of wickedness nor prevent the world from pointing its finger, and saying as Julie says: 'That's the girl who ran away with the minister.'"

It is said that perhaps the shame of it all may drive Julie Bowne into the arms of some other man. These who saw the Rev. J. P. Cordova during his stay at No. 12 Berkeley place, Brooklyn, do not think his mind is in any danger of becoming affected.

AN OLD LETTER.

I have received a small note enclosed in an old letter. The note is as follows:

Lexington, Ky., July 20, 1904.

The writer of this old letter is dead. Get Mrs. Moore to send it to you in the twilight.—FRIEND.

The name of the person to whom the letter is addressed is cut out. Parts of the letter are as follows:

Knoxville, Tenn., March 23, 1904.

Dear Brother—You kindly remembered me in sending me two or three copies of the Blue Grass Blade and it is as little as I can do to thank you

for it. So please accept my sincere thanks.

Mr. Moore is a foreable and very entertaining writer, and, having his extreme infidelity, or assumed unbelief in God and religion and his print of oaths, I like his articles.

His article in the last paper you sent me in which he places the name of our Baylor along with Corcoran, Barnes, Bob Ingersoll, Sam Jones and C. C. Moore, was deplorable; at a most deplorable character, and shows him to be, in my judgment, insane, in that direction.

I hope, Frank, that his insane ravings against God, our dear Baylor and the Holy Ghost will not influence you in the direction of scepticism, and I don't believe it will.

"If Moore would just quit this and confine himself to his pet theme, Prejudice, and telling men and women to do their meanness, he would get lots of subscribers and financial support and accomplish much good in the world."

I wonder he can't see this. The trouble with Moore is that he started out wrong. He espoused the Campbellite doctrine which is a system of works—that is salvation by works, at by works fitting one's self for heaven and getting no comfort in it he has set out against God and religion. If he adopted the real teaching of the scripture which is that Christ purchased redemption for us, by his death on the cross, shedding his blood for sinners, and thus paying the full price, the last farthing demanded for eternal justice, and had admitted himself to have been saved by Christ's plan—repentance toward God and trust in the Lord Jesus Christ, "Christ being the end of the law to them that believe," he would now be a mighty power for God instead of a blasphemer and one of the Devil's test agents in the world for evil.

(There then continues a great deal more of the same style—Editor.)

Will be obliged for more blades as it may suit your fancy to send them. With love and prayers I remain your loving brother.

FELIX LEONARD.

CAUSE AND EFFECT.

The Russian priesthood recently pulled itself together and got out its prayer-books and prayed a mighty prayer for victory. They called God's attention to the fact that they are His people, and that it behooves Him to remember it right away and begin to answer prayer right off the Celestial bat. They are awfully tired of having the Japs wipe up the Manchurian blood of the last prayer with their teeth.

John P. Clark, Arlington, Md.

THE INDIAN TERRITORY DEBATE.

Duncan, Ind. Ter., July 15, 1904.

Dear Brother—I have just read in the Blue Grass Blade of July 17th, what you say in reference to the debate between yourself and Rev. U. G. Wilkinson of Comanche, Ind. Ter. I have been personally acquainted with Brother Houser and Wilkinson several years and am much interested in the debate. My reason for taking your valuable time to read this letter is a long posed to holding the debate at Grand Rapids, one of the great distances, the most from the railroad.

John P. Clark, Arlington, Md.

It is a shame that you could not have been there that you will write to me in the future. I am sure you will have a good time. I am sure you will have a good time. I am sure you will have a good time.

Yours truly,

A. A. ROBERTSON.

P. S.—You need not publish as I just submit this matter to you at suggestion of other Liberals.

It is the above is of such importance that I must print it. I am exceedingly anxious for the debate and hope that the brethren in Indiana Territory will arrange for it at some early date.

I have very much to say to you at the date (July 22nd) lately heard from Rev. Wilkinson.

I do not believe he ought to have any misanthropic anticipations about it, and I believe if he goes into the debate, that he will enjoy having done it.

I do not only to be fair but courteous and affable, and believe we all will be benefited.

his toll he will have a night-mare of no man dimensions. The Russian priests are at the prayer business, and will not let the Japs to announce their loss next time.

It does not pay to be too previous in regarding God's actions. He does not like to be anticipated so furiously.

God Kurupathin has begged leave to forget that God permitted the Japs to kill him thousands of men, Kolof's dream. So it seems that prayers, like dreams, "go by contraries." If God will answer the prayers of his dutiful Russian priests, it is likely that he will notice anything that Sam Jones or Sam Small say him to do.

The Blade should import a few of those "immense" icons and place them on exhibition with Editor Moore's holy stones that Jesus placed marbles with. The "Infancy" states that Jesus put one boy out of business when he ran against the Javallo Devil in play. When he played "knees" and got lost, I presume that he paid the boys who skinned his knuckles.

Perhaps Editor Moore has the thought that he is out of the ground as a "for" to the "mumble-bee" "roding." If Christ could kill boys with his fist—when he was grown, there is no Celestial nor Mahdian reason why he cannot answer Russian prayer. Of course there is the little proposition "if" to consider. The Japs are not expected to be so hard on the Japs as to do harm to Japan.

Run an account of war are peculiar. We are told that the Rev. Arthur is one of the most pleasant places in the world to spend the summer. The Japanese shells are perfectly harmless and fall in his hands frequently without cracking the eyes. People have been known to mistake the shouting of a Jap shell in the face for the music of bells. We await the issue of the last prayer with bated breath.

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anti-Christ and not for Socialism. I am led to advise this for this reason. I am myself a Socialist. Socialism is a well studied science. It is above everything else, humane. It is the product of great thinkers. It is so strong to-day that it is worthy of the deepest study from every one and when you write that you have not read up on the matter and then confess that you don't know what "class-consciousness" means, the very a, b, c of the matter—it places you in an unfavorable light.

We have great confidence in you as a clear headed thinker and we don't want it in any way shaken.

Every Socialist knows that every statesman in Europe and the Pope himself consider it the greatest democratic movement of today.

The Literary Digest gives much space to its discussion by great thinkers who are not of the superficial kind.

Let us have the Blade for fidelity. Sincerely R. T. FIELD, 1414 South Penn Square.

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Sure Springs, Ark.

It would seem that new properties have been discovered in the waters at Sure Springs, Ark., peculiarly adapted to assisting in the curing of the drug and liquor habits. These new properties have led to the establishment of a large and splendidly appointed Sanitarium, where these diseases (if they may be called such) are treated. A large and commodious hotel has been fitted up comfortably and every attention is given to patients. The Sanitarium is in charge of a skilled corps of specialists and some remarkable cures are being made. The Sanitarium is in charge of Dr. C. A. Reed, and this gentleman invites correspondence on all troubles of this nature.

Excursion tickets are sold from all points on the Frisco System at very low rates.

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TEDDY'S COLLECTION.

The Baltimore American remarks that "It is significant that at church on the Sunday following his nomination, Judge Taft took up a collection. But it isn't half so significant as the fact that on the week days preceding his defeat President Roosevelt took up a collection."

Owensboro Messenger.

The St. Louis platform of the Democratic party says "church and State must be separated in political affairs," and yet that party selects, for its standard bearer, Judge Parker, a man who passes around the hat in a church in which it is to be used in a preacher.

Grover Cleveland left his duties as president of the United States; to spend days presiding as chairman of a Presbyterian Assembly.

By a famous allusion to the "crown of thorns" was, of course, a sop to the theological Cerberus.

Roosevelt called Paine a "filthy little atheist" and has recognized the Pope as he would not do a preacher of any other church.

Now can intelligent people fall to

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Do you ever "pick up" Diamonds? I do! You can do so if you will order of me. There are many "bricks" in Chicago who sell Diamonds according to the amount loaned on them, some at full value, some less. If you are not a judge it would not be safe for you to buy them. I am a Diamond dealer of 40 years' experience and "pick up" bargains for my patrons at most daily. Order of me and save the value of 40 years' experience. Price list of watches, rings, and my great little tract, "The game in the Grip," 25¢ free.

OTTO WETSTEIN, La Grange, Cook County, Ill.

see that all modern aspirants for the Presidency are pandering to religion!

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—Via—

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Greatly reduced rates and excellent service from the South and Southwest For information address G. E. Clarke, T. P. A., or H. C. King, C. P. & T. A., 55 E. Main St., Lexington, Ky.

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Stock ranges 10 months in the year Southwest Missouri, Arkansas, Louisiana and Texas are full of opportunities.

The climate is mild, the soil is rich, the lands are cheap.

Low Home-School rates—about half fare—via the Cotton Belt twice a month—first and third Tuesdays.

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An ideal country for cheap home land at \$2.00, \$10.00, 15.00 per acre—grows corn, cotton, wheat, oats, grass, or, fruits and vegetables.

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DR. ENGLEHART, SPECIALIST MOUNT CLEMENS, MICHIGAN.

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Outer City. One block from Beach. Rates from \$1.25 to \$2 per day. ALLEN JOHNSON, Proprietor. CORPUS CHRISTI, TEXAS.

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ARKANSAS, TEXAS,

INDIAN TERRITORY

AND OKLAHOMA.

For descriptive matter, through schedules and other needed particulars, write to,

H. I. McGUIRE, General Passenger Agent, 38 East Fourth Street, CINCINNATI, OHIO.

Another means was through exter- has

done more harm to mankind than

ed in God: "one" scolds, and | pro-

duces, and at the same time to

The Y. M. I. is, among the Catholics, the same as the Y. M. C. A. among the Protestants.

you to rouse yourselves from the
notic sleep in which now you often
to understand all the wickedness
your own actions.
ay God, who sees your hearts, help
in the effort!

SERIOUS CHARGE

by Publisher of Y. M. I. Magazine
zine Against a Solicitor.

Louisville, Ky., July 21.—D. H. Sal
brook, publisher of the Y. M. I.
azine, swore out a warrant to-day
inst C. M. Dalley, of 734 Sixth

street, his solicitor, charging him with forging an advertising contract for \$30, the name of Spaulding Bros., the laundrymen, being used. Saltenbrock also charges that Dailey has forged other contracts on which he obtained commissions, and that he had done him out of about \$1,500 by such methods from time to time.

Dailey was arrested this afternoon by Detective Mahar.

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